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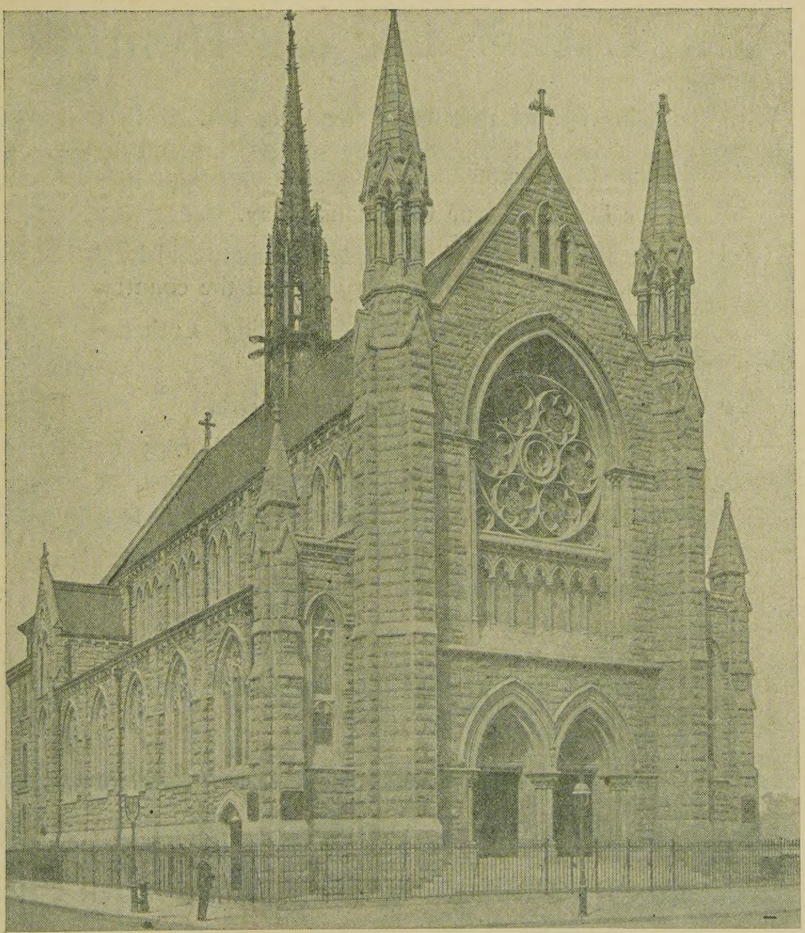
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

Luther League of New York State

Seventeenth Convention at New York and Brooklyn, May 18-20

THE seventeenth convention of the Luther League of New York State was held May 18-20 in New York City. All the sessions were held at Holy Trinity Church, Rev. C. J. Smith, pastor, with the exception of the rally, which was held in the Academy of Music, Brooklyn.

The credential committee reported a total of 158 accredited delegates. There were present 115 delegates, representing seven District Leagues.

The literature committee reported as follows: In order to ascertain why some of the Lutheran Young People's Societies in the

DELEGATES IN FRONT OF HOLY TRINITY CHURCH.

The opening devotional service on Wednesday afternoon was conducted by Rev. A. W. Baker, of Chatham. Sixty-eight delegates responded to the opening roll call. A large number of visitors were present.

The executive committee reported having made the arrangements for this convention, taking as its keynote "Inspiration and Conquest."

The extension committee reported the addition of eight local Senior Leagues and eleven new Junior Leagues.

State are not using the Luther League literature, seventy-five letters were sent out, to which ten replies were received. Further efforts were made and though the committee has no definite information of the results attained, still it is hopeful that its work has not been in vain.

The statistical secretary's report showed a total of 126 societies (including Junior Leagues and Senior Leagues), and 6,996 members; 260 volumes in library, and $9,862.99 contributed to benevolence.

The treasurer's report showed a balance on hand of $59.69. This was audited and found correct by the auditing committee, J. Ernst, chairman.

The corresponding secretary reported the sending out of the convention calls to the district secretaries for distribution.

The press committee reported mailing 150 notices of the convention in January, and prior to the convention 175 of the same were sent to district chairmen.

A telegram of greeting was sent to the Connecticut League Convention at New Britain, to which a reply was received later and read to the convention by President Rector.

In presenting his annual report President Rector said: "As far as I have been able to get in touch with the State League as a whole, I note progress along nearly all lines. The Luther League is becoming better known for practical training of our young people to greater Christian activity in our Church work. Experience and personal knowledge have proven to me that those who are actively engaged in Luther League work are the ones to be relied upon to fulfill any and all obligations that may rest upon them in any department of the Church work.

"I am sorry that it is necessary to call attention again to the per capita tax so strongly urged from year to year for the General Secretary's Salary Fund.

"If every pastor knew the true value of the Junior Luther League he would not be without one in his church.

"A successful Luther League cannot urge too strongly the use of the Luther League literature."

The resolutions at the Utica Convention to ascertain why some do not use the Luther League literature was turned over to the literature committee and has been acted on by that committee.

The president announced the following committees: Nominating, Rev. O. Krauch, chairman; resolutions, Rev. J. H. Stellies, chairman.

The privilege of the floor was accorded Rev. J. C. Seegers, of Easton, Pa.

Prayer was offered and benediction pronounced by Rev. W. Grommisch, of Syracuse.

Second Session

The liturgical service on Wesdesday evening was conducted by Rev. Charles J. Smith, who, after a cordial greeting, introduced the speakers.

Addresses of welcome were given for the City of New York by Hon. Cyrus C. Miller, President of the Borough of the Bronx, in behalf of Mayor Gaynor; for the Luther League of New York City by its president, Mr. Frederick Ihlo, to which the president of the New York State League, Mr. W. H. Rector, responded in a very happy manner.

At this service the chorus, trained for the occasion under the direction of Mr. Emanuel Schmauk, rendered several selections most creditably.

Rev. J. C. Seegers, D. D., gave an inspiring address on "Three Significant Words"—Formation, Deformation and Reformation.

He said in part: "Conservatism belongs to our Church; we condemn nothing but what Christ condemned; we condone nothing but what Christ condoned. Conservatism without progress means paralysis.

"We must make Lutheran salt so pure that it will leaven the whole social lump. What is the cause of the trouble that we are not greater?

"Have we been too modest, or too self-satisfied, or too penurious?

"Young people, are you in the van or are you dragging on behind? Leave not the Lutheran Church."

The social hour in the basement of the church was enjoyed by a large number of delegates and friends. The success was due to the efforts of the Ladies' Auxiliary of the City League.

Third Session

The devotional service Thursday morning was in charge of Rev. F. J. Baum, of New York City.

Owing to the inability of Mr. C. G. Graner to attend and read his paper on "Overcoming Indifference," the General Secretary, Rev. L. M. Kuhns, spoke on conditions for successful work in the local League.

1. A winning society. Place emphasis on the religious work—the devotional element.

2. Good equipment, efficient officers, and a membership that will endure and work, and third he spoke of practical features as the aim, method, opportunity and usefulness of the League.

Rev. Kuhns also presented greetings from South Dakota.

We very much regret that the paper prepared by Mr. Grauer and forwarded to the convention, was received in New York by

the committee too late for its presentation at the convention. We hope to be able to give this paper to our readers at another time through the columns of the REVIEW.

In the absence of Rev. G. G. Whitbeck, of Valatie, his paper was read by Mr. Henry Moehling, Jr., of Brooklyn.

Education is a great subject. Conquest is a great subject. And when you connect the two and say Education for Conquest, you have one of the greatest themes that was ever spoken.

Education, the acquiring of knowledge—Conquest, the act of conquering.

Then we have for our subject "Acquiring Knowledge for Conquering." All over this enlightened world, in every township, village and city you find institutions for learning, that range from the district school to the university.

And why is this? Because the people of this great Republic know that education, when properly balanced, is a power, and if our children are to be successful in life, they must be educated to come out victors.

In a recent message to the public, Dr. Draper, Commissioner of Education, emphasizes the law and says children must attend school, that the number of illiterates in this State is between forty and fifty to the thousand and it should not be over ten.

With self-made men to the front, men who have faced the hardships of getting an education, and know its true value, are the men that are leading the world in the great conquest; they are doing and accomplishing things.

It is education that marks every advance.

In the history of our great Lutheran Church we have a beautiful example of how education won a great victory. It was the founder of this great Church, Dr. Martin Luther, who had eyes to look out beyond the horizon of his time and read in God's Holy Bible that we are justified by faith.

It was his knowledge of this faith that set the fires burning not only in Germany but throughout all Europe, and every unbiased scholar began to search for the truth.

It was education and conquest that gave to the world an open Bible and the blessed privilege to read God's word and worship God according to the dictates of our own conscience.

Now, the Lutheran Church, while she has neglected some great opportunities, has the best system of education of any Protestant body.

I make no apology for that assertion.

I have examined the course of instruction of other denominations and say frankly that the Lutheran Church stands first. This is acknowledged by ministers and educators of other denominations.

Education in the Lutheran Church begins with the cradle. In the home the young as soon as they can talk are taught to pray and sing.

Right here is where the foundation is laid for the great conquest of life. But here arises the question, Are all homes training the children for life's work?

Isn't it true that too many of our homes in this day are neglecting this very important part of life?

Are not too many of our children allowed to grow up in their teens before they are brought to a knowledge of Christ, and instructed in the Christian faith.

The tree is inclined the way the twig is bent, is a truth that time has proved to the sorrow of a great many homes.

Now, the Church that can take the little ones from a Christian home—a home in which the little ones have already seen Christ in the lives of father and mother, children who have been taught how to pray and what prayer is—children who have knelt with the family at the home altar in prayer, song and the reading of the Word, has a foundation for a Christian education that stands for victory.

But we cannot stop here.

The Sunday school with all its excellencies cannot and does not meet the full demands of our Church.

We must follow up the Bible school with the Catechism and the Catechism with the Luther League. The Lutheran Church after a long time saw the importance of further education, and to meet this need she gathered her young people together as a Luther League. And I am convinced that when the system of education is carried out as it is intended by the Luther League we will have more young people and better prepared young people for all branches of Church work.

The Luther League Topics if studied cannot fail to make efficient and loyal Churchmen.

These Topics contain just what our youth must have if they are to be intelligent, progressive Lutherans and Christians. Our young people should know the history of the Lutheran Church. They should know her doctrines. They should know her practices and her liturgy. They should know that the Lutheran Church stands for what is highest and the best.

This education should lead in conquest and on to victory. Then together with the education we get from the Luther League Topics, historical, doctrinal, practical and spiritual, we have the Reading Course. This little library is an education in itself, and will prove a mighty power for conquest if our young people will utilize its force.

Then, too, we have our Church papers that every well informed, progressive Lutheran must have to know their Church and its machinery.

As Luther Leaguers we should know the different boards of the Church, what they are for and what they are doing. This information can only be obtained by the great majority through the Church publications.

With all these resources we should have a great company of young men and women fully equipped for work in the Master's vineyard.

It was but recently that our Church was almost spiritually dead in foreign mission interest. But look today at the conquest. Great victories in nearly every section of our Church.

This great missionary movement is not going to stop with foreign missions, it is in the air and it is going to reach out in the other lines of Christian service.

This has been made possible through information and the spirit of Almighty God.

This same conquest can be turned into every avenue of the Church work.

Luther Leaguers, this great missionary movement in our Lutheran Church means a splendid compliment for your society.

Those who are in a position to see and know tell us that the men to the front are those who have been trained in our Luther League.

And, furthermore, I venture to say that the most active men and women in our Church today are those who have been the most active in the League.

In closing let me say that the young people of our Church will succeed or fail according to what they know and can do. The world needs bright men and women.

Its treasures are laid at their feet, but they must be worthy—they must have merit, they must be educated to fill their God appointed place in the Church and the world.

To know and to do, with perseverance, means a victor's crown.

"The League's Duty to the Unsaved," by Miss Cora F. Fahrenwald, of Syracuse, was much appreciated.

Perhaps at no time in the history of mankind has the question of duty been so much under discussion as at the present time, not only in relation to secular work, but also in the spiritual work of our churches. Christians are beginning to realize that the Master's divine command, "Go ye and teach all nations," is not meant for the clergy exclusively, but its fulfillment depends on the personal work of every individual church member. The number of unsaved is larger than we realize; while the wonderful progress of science has brought the outside world nearer to us, so that never before has the outlook for world evangelization been brighter than now; yet it is for us to lay hold of our opportunities. Therefore, as members of our beloved Luther League, organized by the Church to work in and for the Church, we should stop occasionally to consider what our duty is toward those who have not yet found their way into the fold. There is a great deal of latent force for good in our young people today. A large field is open

to us; not only should we be Aarons supporting our pastors in the work of our own respective churches, but we may also be Pauls and Peters carrying the Gospel into the highways and byways. Surely there is a place for the service of everyone, no matter how limited our talents, money or influence may be. Our lives are made up of many infinitesimal acts and deeds—just as the mighty ocean is composed of myriads of drops of water; yet the whole, how great it is! So it will be in our Leagues when we all work according to the light we have ourselves received. Were every member to go to Christ saying, "Lord, what wilt Thou have *me* to do?" what a power for good would emanate from our united strength! The League of today will be the Church of tomorrow, and the present is the time to begin to train for the duties of the future.

Let us then consider "the Leaguer"—his duty to God, to himself, and to his fellowman.

In considering the Leaguer, let it be in a strictly personal manner. Let us all place our own names under this heading. When a mechanic sets out to perform a piece of work, one of the first things he takes into consideration is the condition of his tools. Now Christ has given us a work to do; His example as a pattern to imitate, and has given us the promise of rich rewards. Before we think of the work let us ask ourselves the question, "What kind of a man am I?" "What kind of a woman am I?" "What is my equipment for the work?"

Jesus said, "Beginning at Jerusalem." Let us take this to mean, first of all, our own hearts. What is *our* personal relation to God? Are *we* right with Him ourselves? In nature we cannot reap what we do not sow, and we cannot give what we have not ourselves received, nor can we bring souls to Christ if we have not accepted Him ourselves.

Jesus Himself by example taught us how to truly worship and serve the Father. First, He prayed. How much of His time did prayer occupy? How litle, perhaps, of ours! The sun that left Him on His knees, having gone around the world, returned to find Him on the same spot, and engaged in the same employment. If Jesus as the only begotten Son of God felt the need of these means of grace, how much greater then is our need of them?

We have also a duty to ourselves. The philosopher said, "Know thyself." The lack of self-knowledge is the cause of many failures. It is so easy to perceive the failings and shortcomings of our neighbors; do we know our own? Let us not forget that the professed Christian is the only Bible the majority of the world ever looks at. They form their impressions of Christianity not from the holy words of inspiration, but as revealed in the Christian's conduct. You and I must live religion and show to the world that there is salvation in Christianity or the world is lost. Since Christ did for us when here what no one but God could do, we should now do for Him that which only man can do. There is not a man or woman in the world, however poor their circumstances or humble their lot, who are without their influence on some fellow-creature; and what greater hindrance to the furtherance of the cause than the just criticism, "They say they are Christians, but they do not *live* according to their profession." Our Christianity must not simply be of the emotional kind, it must be of the kind that accomplishes results. We cannot save souls for Christ's kingdom unless we are, first of all, ourselves earnest Christian men and women. To this end we must cultivate our hearts and minds. We should not only read, but we should study the Bible; we should be familiar with the biographies of its great heroes; but we should also be familiar with our Church history. Would the average business man employ a man or woman who has as little practical knowledge of his business as some of our young people have of their Church? Is not the Lord's business as important or more so than the things of this material world?

But on the other hand, while we cannot lay too much emphasis on devotion, it is equally true that "Faith without works is dead," and devotion is only the preparation for and the beginning of real Christian service. The head, the heart and the hand, doctrine, devotion and work should each have due share of our time and attention. Even so by growing daily in the knowledge, love and likeness of Christ, we are to reach the true model of a Christian. To be right ourselves with our Lord and Saviour is the first essential of the Leaguer toward helping others, for how dare we attempt to lift others to the level we have not ourselves attained. There is a German proverb, *To be saved* creates desire *to save.*"

Now as to our duty to our fellowman. We are all conscious of the universal brotherhood of mankind. Because we are human everything human should appeal to us. On every side there are numerous complex relationship which bind us to our own immediate family, our neighbors, and our fellowmen in the farthest reaches of humanity. In this generation we are reaping the benefits of centuries of laborious struggles in all the fields of science, literature and art. The cross of Christ is but the highest expression of that great law of sacrifice which runs through all human life. Our commonest blessings come through the expenditure of other lives in toil; and a life nourished by the toil of humanity can only be spent rightly in human service. What God and humanity have given us, God and humanity must have again from us. The measure of everything in the universe is service and duty. All our privileges, both material and spiritual, bring responsibilities, and those to whom much has been given, of them much will be required. How often you hear the expression, "The world owes me a living," when in reality it should be, "I owe the world a life." In society in general the law of the "survival of the fittest" predominates; in the consecrated Christian's life the very reverse applies, namely, "the strong must help the weak."

Statistics tell us there are one billion people in the world who are still unsaved. This does not include that great mass of indifferent who are nominally Christians, who have heard the message, yet pay no heed. It is difficult for the average person to comprehend the full extent of these figures. If each of the 71,000,000 reported adherents of the Lutheran Church in the world were alive to their duties it would be necessary for each one to bring fifteen souls to Christ in this generation.

There is the immigrant who comes to our shores. What should be our atitude toward him? It is our duty to assist our churches in providing for him. No other denomination is so well fitted to administer to the foreigner as the Lutheran. We are told there is scarcely a foreigner who lands on our shores whom the Lutheran Church is not in a position to help, because of previous contact with his people in the mother country, and it is claimed that one out of about every four immigrants is a baptized Lutheran. If we then but help to take proper care of our own we will have done much toward helping solve the immigrant problem. The unchurched of the Far West is also calling for aid. Many of our best Eastern citizens and their families are migranting thence. What is our duty to all these? We all hear the call; it is for us to answer it in our own way. Perhaps some of us by going personally into the various fields of work; others by studying the needs of missions and giving to help support them; while *all* of us can pray to the Lord of the Harvest for more laborers.

But there is another class of unsaved, those who are only nominally Christians. We will not be obliged to go to foreign countries to find these, for they are always with us. Perhaps we associate with them in our daily occupations, or they may be our neighbors; yes, even in our own families and churches may be some one whom a word from us would bring to Christ. If all those young people who have been confirmed in our churches for the past ten years were workers for Jesus, what congregations and Leagues we would have! The faithful, conscientious Leaguer then has opportunities which he does not fully realize. We must remember that "the light that shines the farthest, shines brightest nearest home," and that Leaguer who is most interested in missions does most for the Kingdom at home.

But there is one thing we must not lose sight of—our duty must be the outflow of love for the cause. Lowell says, "He gives nothing but worthless gold who gives from a sense of duty." What the Christian world *needs most* today is more love, less selfishness. Not more of the kind of people to whom religion means slavery, but liberty. To illustrate, take the work of the mother of a large family of children whom she loves as her own life. It is against the law that she turn them out of doors, kill them, or maltreat them in any way. Do these laws restrain her, or do they interfere with her liberty? Not at all, for her love is her law. She has many duties toward them, she owes them the preparation of their food, the care of their persons and clothing, ministering in

sickness, home education, sympathy and discipline. But do these duties simply come to her as duties? Ah, no! In the domain of motherly duty, love is her law and the performance of them is simply the natural expression of the love she bears to her children. Suppose another should undertake to fill that mother's place. She may find among these children one so intractable and ungrateful that it would be a pleasure to turn it out of the house. But the law prevents, and that law is a restraint to her liberty. But in filling that mother's place she perceives that she owes duties to that family of children, and from a simple sense of duty devotes herself to them as their own mother did. Under these circumstances duty becomes a bondage. What was a divine liberty to the mother becomes to her a crushing slavery and she is unhappy. Which plane do we then occupy? That of law, duty or love. Law is our master and surrounds us while we are on the lowest plane, we beat our heads against it and are baffled. Duty takes us upon a higher plane, on the plane of conscience or an insufficient Christian love, and forces us to the performance of tasks which are hard and ungrateful. This is the plane where many Christians stop. But there is a higher plane—we reach it when love fills us full of itself. What we need then as Leaguers is more love, more of that kind of love which is willing to spend itself for Christ without a thought of reward. When the Lord said to Peter, "Simon Peter, lovest thou Me?" he required as the test of that love, "Feed My lambs, tend My sheep." So He asks you and me this same question today, "Lovest Thou Me," and happy the one who can say with Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee." And God working in us by His spirit both to will and to do of His good pleasure, we will rise step by step until we come face to face with Christ, when his greeting will be "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The closing service was in charge of Rev. N. H. Graves, of Schenectady.

Fourth Session

The opening devotional service on Thursday afternoon was conducted by Rev. F. V. Christ, of New York City.

On motion Mr. Louis Von Gillmoe, president of the Luther League of New Jersey, and Rev. F. N. Gift, of Philadelphia, were granted the privilege of the floor and presented greetings from their respective State Luther Leagues.

The open congress on "Practical Methods with the Juniors," was opened by the General Secretary, L. M. Kuhns, who said a Junior Luther League superintendent must love children, must have determination and patience, must not preach or scold.

President Rector told of the successful Junior Luther League in Binghamton.

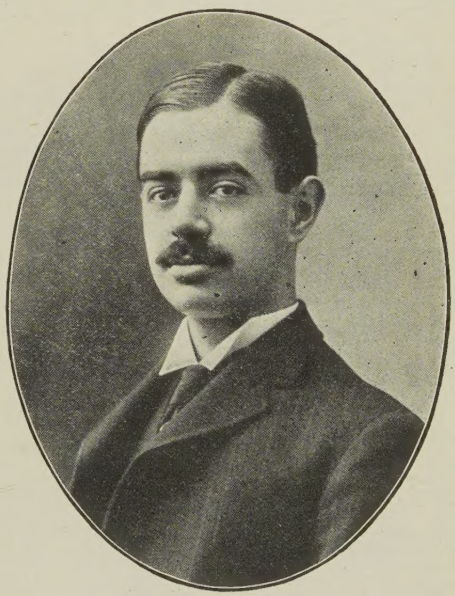
Rev. F. L. Sigmund, D. D., of New York City, gave an excellent address on "Inspiration of Christian Education," which has an influence on the intellect, the faith and the social life. Wherever Christian faith has been taught, there has advanced intelligence and intellectuality.

If our Christian spirit does not show in our daily lives the faith of the child under our care will not grow. We are here not only to save our own souls, but those of others.

The teaching of the Apostles was not only the giving of the gospel message, but a sympathetic spirit to the needs of men. It is impossible to become a well-rounded character, without the development of a Christian character.

Christian education will both stimulate faith and arouse the will.

"The Leaguer's Church Life," was an earnest presentation by Mr. Paul C. H. Holter, of Brooklyn.



CARL F. W. FRITSCHLER.

Newly elected president of the Luther League of New York State.

"Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

"Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art, to dust returneth,
Was not spoken of the soul."

When the poet, Longfellow, wrote these lines he probably felt as never before the full value, real significance and end of life. Such moments when one looks into the dark and distant future, sees the path before him, and asks "Whither does it lead?" and "Where does it end?" occur in the life of almost everyone. To some they are meaningless; others think of them but for a brief period, and few are struck with their deep significance.

With this thought in mind I shall endeavor to show to you the Leaguer's church life in reality and what to me seems his church life ideal. It is a broad subject and includes much.

The ideal Leaguer is, first of all, a vital force in the life of his local organization. He is not simply a

member, but is ever ready to assist and to assume responsibilities where his services and specific abilities may be required, not only with helpful suggestions and criticisms, but with actions as well. He always has before him the object of the League and strives to obtain results. His is not a field of vain, empty words, but one of alert activity, confined not to his organization alone, but extending beyond. However, who will gainsay me when I call your attention to the utter levity, laxity and disinterestedness of so many Leaguers, who little realize what the League stands for and what it means. You who are here today, have you ever thought how very few members of your local societies know this? Stop and think for a moment.

But to continue. The ideal Leaguer exemplifies his life in the services of the church as well. We find him there not occasionally, but regularly. Have you ever stopped to realize what it means when your pastor has spent many an hour during the week poring over his books in preparation for his public appearance on Sunday and you step up to him after all is done and give his hand a kindly grasp? Nothing touches him more than such action and attentiveness on the part of his parishioners. A word of good cheer at that time will accomplish much. Try it.

How few Leaguers will tie themselves down to the consecrated services of the children. There is a friend who must be visited next Sunday or who comes to visit. No time. This day presents the only opportunity during the entire week of spending a large part of it in God's fresh air and sunshine, and I know full well how difficult it is to resist the call, particularly at a season such as we are enjoying now. However, where there's a will there's a way. Here the true Leaguer is not a barnacle. If he has executive ability or ability as librarian or organist he finds ample openings to employ it.

The life he leads during the week can be atoned for on this day. Not so with the true Leaguer. We see the influence of his Sunday study penetrate the walks and crevices of his every day life. His is not a narrow, bigoted, Puritanic life, but that of a good, wholesome Christian, with kindly human interests and propensities. He employs his energies in all that tends to alleviate human misery and uplift mankind, not only in the church, but outside of it.

Let us glance rapidly at his life outside of the local horizon into a field of larger usefulness. The true Leaguer considers it a privilege to be permitted to share in the life of the District League, the State League and the national body. But he does not overlook the fact that his first duty is to his own organization. There should lie his paramount interest, and when his home organization is on a firm footing and his abilities warrant it, then and then only, it seems to me, should the Leaguer seek a larger field of service.

But the Leaguer must recognize his own sphere of labor. When such is the case I feel confident every pastor will do all in his power to help the cause. Then and only then can he legitimately and conscientiously give his full support.

The League has before it a large sphere of service and usefulness. Let the individual not lose sight of it. Horace Mann, the great educator and the father of our public school system, once wrote, "Be ashamed to die until you have won some victory for humanity." Similarly I call out to you, "Be ashamed to die until you have won some victory for Christianity." In every branch of human activity is there an opportunity for a life of service and usefulness. Grasp it, and exemplify your church life. Be frank with yourself and ask, "What have I done for the Church? Have I taken advantage of all possibilities that have crossed my path? Educate yourself in the history of your Church and its work and your interest and love for her will increase correspondingly. What is needed more than ever today is not theoretical Christianity, but applied Christianity.

Have you the courage of your convictions? Are you dilatory in your duties and responsibilities? How many hours are given over to things that count for naught toward increasing human welfare and happiness? If half of the enthusiasm that is spent in vapid, empty activities were devoted toward the work of the Church, what a marvelous bound the League would take.

We should deem it a duty and a privilege of spending much time in the service of the Master. We should aim to make the world feel that it is better for our having sojourned in it, and hold Him, who leads the ideal Church life, ever before us as our model and our guide.

Rev. J. H. Stillies had charge of the closing service.

Fifth Session

The rally service was held on Thursday evening. After an organ recital by H. S. Schweitzer, A. A. G. O., the opening liturgical service was rendered by Rev. W. H. Stutts, of Brooklyn.

Addresses of welcome were given for the Borough of Brooklyn by Hon. Alfred E. Steers, President of the Borough. For the clergy by Rev. S. G. Weiskotten, of Brooklyn. For the Brooklyn laity by Hon. Charles A. Schieren. For the Luther League of Brooklyn by Mr. C. F. W. Fritschler, president.

Mr. W. H. Rector, president of the Luther League of New York, responded.

A helpful address on "Inspiration of Great Lives" was given by Rev. John C. Bowers, of Baltimore.

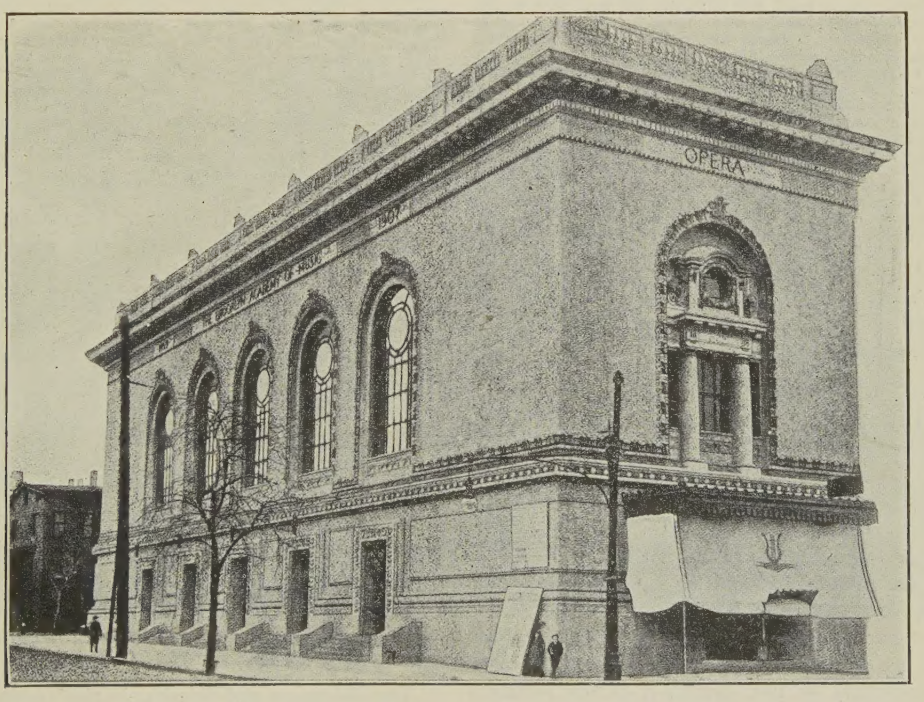
Of the manifold incentives which inspire mankind to high ideals, great undertakings and splendid achievements, not any are more potent than the inspiration of great lives. Lives which have been lived and wrought like the inspired prophets of old. Their personality and achievements thrill through every fibre of our being. They inspire us to undertake and to do greater things. Inspired by the faith, the courage and the work of great lives those who once were regarded as only ordinary mortals have performed miracles in human achievement. The great lives of the past still live among us in influence. Our best lessons have been learned from others, and the impressions, ideas and conceptions of duty which have inspired us most have been created by what others have been and have done. Such lives cannot fail to influence our conduct, guide our actions and mould our character. Like John the Baptist they are set before us as a burning and shining light upon life's pathway. Their piety, fearlessness, patriotic and unselfish spirit, their loyalty to God and man stand out in bold contrast with the selfishness, corrupt methods and defect of others who are actuated by opposite motives and ideals. With heavenly foresight they have seen through the chicanery of the politician, the schemes and flagrant evils of the unscrupulous rich, the corruption of lawmakers and other menaces to the public good, and, with Pauline and Lutherlike courage, they have exposed and denounced the shams and hypocrisies of their day. Such men are the world's great benefactors, bequeathing to it rich and immortal legacies. To them we owe a debt of gratitude the mind of man cannot measure. The force of moral persuasion in a great character surpasses the most convincing efforts of the orator's genius. It speaks more eloquently of the possibilities of the soul, of religion, of God and of civic righteousness than the most fervid tongues of men. One can no more pass through the conservatory without inhaling the fragrance of flowers and shrubs that pour their perfume in his way than he can breathe the influence of great lives without being inspired by them. Though seen, many of them through the distance of the years their greatness is not diminished thereby, but rather enhanced. They stand out on the pages of history as the great mountain peaks stand out on the landscape. We measure them more truly and know them better than did their contemporaries. They being dead, yet speak. They are a great cloud of witnesses encompassing us. They are kin to us. They knew their frailties and limitations. They rose above these and triumphed in many instances amid an environment often unfavorable to their work. Today they awaken

us to a higher being. They ennoble us and lift us up into a higher region of ideals and aims. From them we learn what we are and what it is possible for us to do and become. No study is more stimulating and productive of good results than the study of great lives. No influence is so elevating as the influence of those who have excelled. Acquaintance with the lives of those who have attained eminence and have risen from obscurity to positions of distinction and surpassing influence is most apt to inspire us to emulate their virtues and reproduce their character. Consecrated personality is contagious. It imparts enthusiasm, hope and inspiration to others.

Haydn attributed the inspiration of his genius to Handel. "If," he said, "I had never heard Handel play I do not believe I would ever have written the 'Creation.'" Emerson wrote, "I cannot hear of personal vigor of any kind, great power of performance, without fresh resolution," and the greatest of the early Confucians, Mencius, who was so much admired and so strongly influenced the poor scholars of his day by his doctrines of virtue and justice, said in quaint way: "A sage is the instructor of a hundred ages." He always has the vantage ground who is familiar with great lives and their achievements. Nothing so influences life and develops its finest capabilities as life. Elisha was pre-eminently a great man, and his name stands out conspicuous in the Old Testament history, but to no small extent was he prepared for his work by the inspiration he received from the life of his illustrious predecessor, Elijah. Paul was an educated Pharisee, a proud persecutor of Christians, but when Paul came under the influence of a greater than Gamaliel and was inspired by the revelation of Jesus and His life, he was not disobedient to the heavenly vision, but gladly stood before a king, a governor and an unsympathetic crowd and told them of his miraculous conversion and the reason of the change in his conduct and life. And think of that great man whose name we proudly bear. He had the courage to defy tyrants, to denounce the corrupt practises of his day, to thunder truth and proclaim the convictions of his enlightened mind and sanctified heart, till the civilized world shook. If it be true, as we are told, that next to the revelation which Jesus gave Luther of Himself and the power of His spirit, Luther's life was largely changed by a study of the life and writings of John Huss, it is also true that Luther set hundreds thinking. Among others was Wesley, the founder of Methodism, who dated his conversion from the day when he heard read Luther's Preface to the Epistle to the Romans.

Great as have been the lives of the past, great as the lives of the present and future may be when read in the light of history, there is one that shines with more resplendent luster than all these and all others is the life of Jesus. The inspiration of His life is the miracle of the ages. It is above human description or eulogy. His enemies acknowledged, "Never man spake like this man." Humanity has made Him its ideal of perfection. Inspired by His marvelous deeds, wonderful works, merciful miracles, feeding the hungry, healing the sick, raising the fallen, the greatest lives have sought by deeds and words to reflect His spirit and extend His Kingdom. Before Him the poets have bowed and received their inspiration. The profoundest thinkers have declared Him the most wonderful and interesting character this history can show. His life and religion ennoble and dignify character, changing not only individuals and their surroundings, but civilizing, elevating and Christianizing nations. Mankind has been influenced by many noble motives and impulses, but only the life and death of Jesus have been efficacious in transforming human character. After centuries the Man of Galilee is still enshrined in the hearts of millions, and His disciples are going through the nations living, teaching and preaching the precepts of His holy religion.

Inspired by this life to which kings and emperors, poets and orators have paid highest tribute, a great company of heroes, reformers and philanthropists, in our Lutheran Zion, have written their names high upon the scroll of fame. Paul could not, for want of time, tell of the faith and triumphs of all the ancient worthies, and we tonight for the same reason



THE NEW ACADEMY OF MUSIC, BROOKLYN,
Where rally meeting was held.

can have the roll call of only a few of the pre-eminent lives of the Church of our choice and love. While we mention their names, is it not an exalting, inspiring and solemnizing thought to know that

"A crowd of witnesses around
Hold us in full survey."

What an inspiration the statesmanship, the mighty projections, the brilliant exploits of Gustavus Adolphus and his heroic death to secure religious liberty; Oberlin preferring to a chaplaincy the humble parish in which he became the father of the Sunday school by organizing and teaching poor and neglected children; Spener doing battle against the abuses and erroneous teaching of his day; Francke, his close friend, founding a village of educational and philanthropic institutions, training and sending Muhlenberg and other Lutheran pastors to America; Ziegenbald, the father of India missions; Schwartz, reckoned the greatest of all evangelists in India; Father Heyer, diligent and beloved in the home and foreign field; Day, dying to evangelize Africa; Muhlenberg, the patriarch of our Church in America, guided by the motto, "The Church which was to be planted must be planted"; Fliedner, who saw the possibilities of consecrated womanhood and founded the first Deaconness Mother-house; Loehe, who inaugurated the work of Inner Missions. These are only a few of the great Lutheran lives which have inspired others.

Let us fellow Leaguers familiarize ourselves with them and with all the great lives of the past and present. Let the great lives inspire your words, your hands, your hearts. There is still place for commanding figures. The need for mighty men and women still exists. Great things are to be done for our fellow men and our God. As the mantle of Elijah fell upon Elisha, so upon us hath the mantle of the great and good fallen. Let us make our lives eloquent with Christian citizenship and the passion for souls. Goodness is more to be desired than gold. God calls for the awakened conscience, the consecrated intellect, the sanctified heart, the inspired life.

A large chorus, well trained under the direction of Mr. H. S. Schweitzer and Mr. F. C. Woodruff, rendered the musical selections.

Sixth Session

The opening devotional services on Friday morning were conducted by Rev. F. B. Clausen, of New York City.

Greetings were received from the Pennsylvania Luther League and from President William C. Stoever.

The General Secretary spoke of the coming national convention at Pittsburgh in October, and the plans for the entertainment of the delegates. This will be the fifteenth anniversary of the formation of the National Luther League.

"The Question Box" was ably conducted by Rev. W. E. Leaver, of Viewmonte.

The nominating committee then presented its report and the following officers were unanimously elected: President, C. F. W. Fritschler, of Brooklyn; recording secretary, Frank M. Yenney, of Syracuse; corresponding secetary, Arthur E. Geiger, of New York City; statistical secretary, Paul B. Mattice, of Middleburg; treasurer, William Eck, of Albany; Archivist, Rev. O. L. Shreiber, of North Tonawanda; trustees, James M. Reynolds, E. A. Hieber and Rev. W. F. Grommisch.

A rising vote of thanks was given to the retiring officers.

An invitation was received through Rev. O. L. Shreiber to hold the next convention in Buffalo. This was gratefully accepted.

The committee on resolutions presented the following report:

The Committee on Resolutions presented the resolution of thanks to the local church pastor and choir and all who had helped to make the convention a success; that some provision should be made to commemorate the coming four hundredth anniversary of the Reformation. They also approved of the president's report and presented the following recommendation: We would recommend that the State League (as soon as circumstances will permit) place a certain sum annually to defray the expenses of the State president in visiting local societies and district conventions. They also recommended that $10 be provided for the use of the Extension Committee during the year and that the new edition of the Luther League Handbook should be used as extension literature, and that the efforts of this committee to organize a new District League centering in and around Dunkirk and Jamestown be approved by this convention, and also that the full support of the Luther League of New York State be pledged to this effort during the coming year. They also recommended that the committee appointed at the Utica convention to investigate the use of the Luther League literature be continued for 1911.

Rev. Oscar Krauch then made a closing address on "Clear the Way." He reminded Leaguers of their duty to convince the world of how much good there is in the Luther League. Prove that it is an instrument in God's hands for upbuilding the Lutheran Zion. Give the demonstration that it is not all talk and convention but a positive proof that it is a spiritual stimulus in individual church life. If we go home determined to conquer ourselves, we shall be able to conquer the world.

Mr. E. F. Eilert, in behalf of the Luther League of New York, presented our retiring president with a Luther League charm.

Rev. L. M. Kuhns, assisted by Rev. R. Schmidt and Rev. N. H. Graves, conducted the closing service.

The delegates and friends, in the afternoon, enjoyed a sail around Blackwell's Island, then to Coney Island, returning in the evening.

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We desire to call attention to the new edition of the Luther League Handbook. Each member of the Luther League desiring to render effective service should read and study the Handbook. Send 10 cents for a copy, to the LUTHER LEAGUE REVIEW.

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A Subject for Debate.—That India presents a better field for mission work than China.

Luther League of South Dakota

Thirteenth Convention at Brookings, May 6-8

THE thirteenth annual convention of the Luther League of South Dakota was held at Brookings May 6, 7 and 8. The convention was called to order by Rev. A. M. Mannes, of Yankton, president of the State Luther League. The usual devotional exercises were conducted by Rev. M. Anderson, of Madison, S. Dak. The pastor, Rev. J. M. Green, welcomed the delegates in a very happy speech, to which Mr. James Berdahl, of Lake Preston, responded. The president's annual address was then delivered. The forenoon session closed with religious exercises.

Rev. Skartveldt took the place of Rev. G. M. Bruce and delivered an address on "The Redeemer." He said the Redeemer died for us; lived and died for truth and by His death and representation of truth He is one with God. Following the address the convention listened to music by the Augustana College Choir. After the music Rev. O. O. Hofstad, Webster, S. Dak., addressed the convention on the subject "The Redeemed."

DELEGATES TO THE SOUTH DAKOTA CONVENTION.

Rev. O. O. Hofstad, of Webster, S. Dak., conducted the devotional services at the opening of the afternoon session.

At this convention the following resolution was adopted:

Resolved, That the president be empowered to appoint as many delegates and alternatives to the National Convention as the State is entitled to and that each be willing to pay his or her expenses.

This resolution was also adopted, that the secretary of the local League, in accordance with last year's action, be requested to report to the corresponding secretary the names of the respective officers of their League whenever an election has been held and designate the term of office of each officer.

The Luther League Round Table was in charge of Rev. L. M. Kuhns, the General Secretary of the Luther League of America, and elicited much interest. The credential committee presented its report. Thirty-six delegates representing twenty-one Leagues were present.

At the evening session the liturgical service was conducted by Rev. C. A. Weideraenders. Rev. Wick, of Toronto, delivered the address "The Price of Redemption." He said the price of redemption is the sacrifice of a spotless and sinless life. Sin came into the world through a fallen being called the devil, but it

took the Lord Jesus Christ to redeem us. This address was followed by an address on the "Purpose of Redemption," by Rev. O. Glesne, of Aberdeen. This was a very excellent address. Following these addresses the evening session closed with discussions of the addresses, by the various delegates present.

The Saturday morning session was given to devotional services and business. The officers elected were: President, John O. Berdahl, Esq., Lake Preston, S. Dak.; vice president, Rev. G. M. Bruce, Dell Rapids, S. Dak.; treasurer, Dr. F. Kraushaar, Aberdeen. S. Dak.; recording secretary, Miss Jane Paulson, Vermillion, S. Dak.; literature secretary, Prof. C. G. Lawrence, Canton, S. Dak.

The report of the James River Valley Convention, held in Webster, S. Dak., was presented by Rev. C. A. Weideraenders, of Hecla. The treasurer presented his report, which was referred to the auditing committee. It was approved by the auditing committee and adopted.

The application of the Redfield League for membership was presented and upon motion they were admitted to full membership to the State League. Rev. Kuhns, the General Secretary, extended the greetings of the National President, Mr. Stoever, and the greetings of the National Executive Committee by Mr. Eilert. He also explained about the approaching National Convention at Pittsburgh.

Saturday afternoon the devotional services were conducted by Rev. Dahl. The report of the executive committee was read and the president appointed a committee of three to draft amendments to the constitution, specify the duties of various elective officers and establishing the relation between them mutually and the officers of the League. This committee consisted of Rev. G. M. Bruce, James Berdahl and Rose Shutz. The executive committee recommended that it be authorized to publish 1,000 suitable pamphlets containing the minutes of this convention and such other matter as it may see fit to include and that the convention appropriate a sum not to exceed $25 for the purpose. The following resolution was presented, That we send the largest possible number of delegates to the Convention of the Luther League of America at Pittsburgh, and that each member of this body who has the means and feels it his or her duty, attend that convention.

The League authorized the payment of $30 to the national treasury.

Rev. M. Anderson, of Madison, addressed the convention on the subject "The Love of God as Revealed in the Redemption." This was followed by an address, "Christ's Work for Us and in Us," by Rev. Bruce. It was a thoughtful and helpful address.

Saturday evening was devoted to a reception held in the church parlor. The delegates, visitors and the congregation mingled in pleasant social relations for several hours. At this meeting and at all the sessions of the convention the Augustana College Choir and Augustan College Glee Club furnished most excellent music to the delight of the entire conven-

JAMES O. BERDAHL,
The new president of the Luther League of South Dakota.

tion. The convention sermon was delivered by Rev. J. A. Quello, of Beresford, on Sunday. It was an earnest, incisive scriptural sermon.

The rally meeting was held at 7.30. The church was crowded to overflowing. Various officers present and officers of the League were assembled inside the chancel rail and upon the pulpit platform. The music was furnished by the Augustana College Choir. The rally address was delivered by Rev. Kuhns. The convention rose and joined in singing "A Mighty Fortress is Our God," and President Berdahl announced the adjournment of the thirteenth convention of the Luther League of South Dakota.

The Luther League of Canada

Third Convention at Morrisburg, May 24

BY REV. M. J. BIEHN

THE pretty town of Morrisburg on the banks of the majestic St. Lawrence was given over to the Lutherans of Eastern Canada on the Queen's Birthday, May 24, 1910. They came from the East and from the West on the day before, during the night, and early in the morning of the convention day. Many delegates came a distance of over 300 miles. Committees met them at all the trains. There were delegates and visitors from Berlin, Waterloo, Guelph, Galt, Brantford, Hamilton, Pt. Colborne, Humberstone, Toronto, Unionville, Buttonville, Sherwood, Williamsburg, Dunbar, Riverside, Morrisburg, Montreal, and from Omaha, Neb., all interested in the third annual convention of the Canada Luther League held in St. Paul's Church, the Rev. L. M. McCreery, pastor. This congregation belongs to the oldest Protestant parish in Central Canada. It was founded in 1861 by the Rev. Mr. Hunton, deceased, and is the daughter of St. John's, Riverside, founded in 1784 by German Lutherans from Schoharie, N. Y. This, with the Riverside congregation, forms one parish. St. Paul's congregation, through its missionary activity, has directly and indirectly been the founder of the Canada Luther League, and in royal manner did it entertain the convention.

DELEGATES TO THE LUTHER LEAGUE OF CANADA.

Three sessions were held. The morning was devoted to the convention sermon interestingly preached by the Rev. F. E. Oberlander, of Berlin. The president of the League, the Rev. J. A. Miller, of Hamilton, conducted the service. The afternoon was given over to business and papers. It was decided to hold an Eastern and a Western rally near November 10 instead of a united fall rally (as heretofore) on account of the great distances and consequent expense. The Credential Committee reported that there were 53 accredited delegates and 13 Leagues represented. The election resulted as follows: President, the Rev. F. E. Oberlander, Berlin; vice president, F. C. Hessler, Humberstone; recording secretary, Joseph W. Reddick, Toronto; corresponding secretary, Miss Meta Scriven, Guelph; treasurer, Henry Shennett, Morrisburg. The delegates elected to the national convention in Pittsburg are: Rev. F. E. Oberlander, Miss Meta Scriven, Miss Laura Vollmer, H. A. Huenergard, M. D., J. W. Reddick; C. T. Whittaker, Rev. H. J. Cranshore, Mrs. F. Frisby, Miss Alice Eastman, Rev. M. J. Bebler. The treasurer reported a balance of $74.56 and the offering amounted to $14.20. The Executive Committee was given authority to choose the place for the next convention.

The three papers read at the afternoon session were practical, much appreciated and they

elicited much helpful discussion. They are (in part or whole) as follows: "The Shady Side of Our League," by Mr. E. H. Beckman, of Hamilton. He said, in part: "Some of the weak spots or shadows may never have occurred in your League. My object in telling you is so you can avoid them: First of all if your pastor is too busy to think of encouraging his young people. Second, if our officers are letting things go and are not keeping up with the duties of the League. Third, committees with a working head are necessary or they will neglect the work given them to do. Fourth, indifferent members are perhaps the greatest shadow, and the cause of more shadows than anything else.."

"The Sunny Side of Our League," prepared by Mr. Fred. Otterbein, of Hamilton, was read by Mr. Beckman, owing to the author's absence. His paper in part was as follows: "Sunny! Sunny! What meaning does it convey to you? It brightens the whole atmosphere. It means that we should look on the bright side of everything. Where there is no sunny side we should set to work to make one. The one great secret is to be sunny yourself. Don't let pessimism prevail. A model League is a grand thing to behold. Be thankful for sunny officers and a sunny pastor. The president told us this is a praying League, and we accept Jesus Christ as our master. This is one of the reasons ours is a sunny League."

The paper on "Personal Purity," by H. A. Huenergard, M. D., was also very helpful.

Miss Froelich, of Waterloo, sang a solo. Interesting reports were given by the individual Leagues. The Topics and the Review are used in almost all the Leagues. The genial and energetic general secretary, the Rev. Luther M. Kuhns, was present at all the sessions and his presence was a pleasure to all. The St. Paul's choir rendered pleasing anthems during the day. An elaborate and cordial reception was tendered the delegates and visitors at the parsonage after the afternoon session, which was greatly appreciated by the large number present.

At the evening session Secretary Kuhns gave one of his characteristic addresses to a large congregation, and for an hour he held the undivided attention of the convention. Mrs. Sherman, of Montreal, sang a solo. This closed one of the most interesting and helpful conventions of the Canada Luther League.

What It Means to Be a Lutheran

When a man who was leading Count Zinzendorf through a dense forest in Pennsylvania told him that he was a Lutheran, the Count asked: "Do you know what it means to be a Lutheran?" and then he repeated the exposition of the Second Article of the Creed in our Catechism, ending with the well known words: "That I might be His, live under, serve Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead and lives and reigns to all eternity." "That is what it means," said Zinzendorf, "to be a Lutheran." "That is what it means," say we, "to be a people for God's own possession." And yet, as we know our people, we cannot but realize that they abound more in passive than in active virtues; that while there is much calmness under provocation, and meekness under suffering, and patience in affliction, there is a lack of that aggressiveness that marks the heroic side of the Christian life. The religious element too often becomes only a side matter of appendage to the life, a cherished ornament, instead of an inner life, principle, determining and pervading all one's being. There is earnestness in many directions, but it is the zeal of the very few instead of the many. The low standards of duty, the contracted horizons of sympathy, the dwarfed ideals, are so prevalent as to chill enthusiasm and discourage those whose faith is not constantly renewed from higher sources. The earnestness of the few is constantly borne down by the heavy weight of the many.—Rev. Henry E. Jacobs, D.D., LL.D.

A LITTLE lad coasting down hill with his sled, went far out upon thin ice on the creek. A man working not far away ran to the rescue and after much effort succeeded in saving the life of the boy. Think of the surprise and joy of the heroic rescuer when on reaching shore he found that he had saved his own son!

WHY may not all Junior Leaguers help in a more safe and delightful Fourth of July, instead of one of noise, injury, blinding of eyes, hurting or even killing ourselves or one another?

The report of the Luther League of Connecticut as well as other reports are delayed until next number for lack of space.

Luther League Topics

Sixth Week after Trinity. July 3, 1910.

Lessons from Our Nation's Past

Deut. 32:7. Psalm 126.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What was the character of the men who founded our nation? Give the religious side of the first American settlements. Point out some evidences of God's providence in the nation's struggle for freedom. What do *you* think is the most important lesson from our nation's past?

Truths for our own lives:

1. This topic was not given to us simply for self glorification, that we might tell again the glorious achievements of our nation and nothing more; but that we might, in sober earnestness, learn from the past those lessons which make for a strong, progressive and permanent national life. America is strong, mighty and marvelously great, and we who love our country would keep her so.

Our nation's past emphasizes the sovereignty of God. The reverent student of our history cannot fail to see the hand of God in the growth and achievements of these United States. God has been with us and will be, as long as we live in His fear. Our danger is in forgetting Him; that we forget Him in pursuit of wealth and greatness, and become proud, self-sufficient and idolatrous in our exaltation of money, pleasure, name and glory. Our duty, like that of Israel of old, is to remember our Lord, walk in His way and fear Him. The constant and grateful acknowledgment of His sovereignty and providential care is for us truly the beginning of wisdom.

2. But this acknowledgment of God must go farther than a mere mental acknowledgment. It must mean that allegiance to Him which makes for righteous living. A lesson from our nation's past just as truly as from Israel's is that "Righteousness exalteth a nation but sin is a reproach to any people. Prov. 14:34.

Our worst foes today are those forces that would lower the moral and spiritual condition of our people, as intemperance, lack of chastity, greed for gain, infidelity and political and commercial dishonesty. We today are not called upon to show our patriotism by giving our lives on the field of battle. But the nation at peace needs her patriots as much as the nation at war, and against all foes of righteousness we are called to wage relentless conflict. But more, let us stand for those things that upbuild character, the church, the Lord's day, the fear of God and for everything that will upbuild the character of our people.

3. Another lesson from the nation's past is that the spirit of true liberty, justice and equality must be fostered if America is to continue to be the "home of the brave and the land of the free." Liberty and equality for all were the inspiration of our nation's birth. They rang out with the sounding of Liberty Bell on the 4th of July, 1776. They have characterized our country ever since and must continue to do so if our republic would endure. Two great forces threaten liberty and equality today: Vast moneyed interests and the spirit of anarchy. One crushes men and women and children and makes slaves of them in its greed for gold and power. The other, anarchy, destroys the true spirit of liberty, for it is essentially selfish and looks not to the highest good of all and has not the fear of God in its heart. "Our Country, Brethren! We must rise or fall
With the supreme Republic. We must be
The makers of her immortality,
Her freedom, fame
Her glory or her shame.
Liegemen to God and fathers of the free."

Seventh Week after Trinity. July 10, 1910.

Good Investments: Time

Eph. 5:1-16.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

How is time a gift from God? Can we say that any time is our own? What in the Ephesian Church called forth the exhortation of our lesson? What did Paul mean by the days being evil?

Truths for our own lives:

1. This is an exhortation from St. Paul to make the most of our temporal existence. Time, as used in our Scripture lesson, means the years, months and hours that make up our lives. And so time is your life. It is in a very true sense your personal treasure, which God has given you to invest in the way that will bring the greatest return. How you invest that time means a great deal to you, to

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Luther League Review, Box 876, New York, N. Y.

your fellowman and to God. So it becomes a very important question.

We need to note in considering this matter that the only time we have is the present, the now. The past is gone, we cannot recall it, we cannot use it again. The future is in God's hands, we can plan for it and train for it, but it is not really ours. The present alone is ours. How important that we use it for the best. Did you ever watch the opening of a retort in a foundry? What a fascinating sight. The molten metal flows easily down the channel made for it in the sand. Then in a moment it has fixed itself. That is like time. From the vast unknown it comes flowing easily into the channel of the present. Here we can change it this way or that as we choose. But if we do not act quickly it has changed into the fixed past which no man can change. It has passed beyond our power.

2. To make the best investment of time, to use it so that it will bring the largest returns, we must use it diligently. It is impossible to reap any blessing from the pasing years until we adopt the principle set forth by Solomon the wise: "Whatever thy hand findeth to do, do it with all thy might."

Time must be redeemed from idleness and procrastination. What stealthy and outrageous thieves these two have been. What golden opportunities they have stolen from you, and what vast treasures of precious hours. Years enough have been stolen by idleness and procrastination to have moved the world forward many hundred years. Have a plan, therefore, for the use of your time. Nine out of every ten failures in business and professional life are attributable to the planless, shipshod, go by chance habit of which so many are guilty.

A second thing in making the best investment is to realize that time is not allotted to us to be used only for amusement and pleasure. This is a day of amusement seeking. Vast crowds of people seem to be amusement mad. But he who thinks of life as a season for so much fun and entertainment cannot have any true conception of the value of time. St. Paul exhorts us to redeem our time from vain and foolish company and unprofitable pleasures. The very best investment of time is to use it for the making of character; for the serving of our fellow-men in those things that uplift and help them: And for the settling of our soul's destiny, that consecration to Christ Jesus, which makes him our Savior and Lord. With ourselves, our plans and our faculties completely under the control of the Master, there will be no longer any question about the best use of time.

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Eighth Week after Trinity. July 17, 1910.

Memories of Galilee

Matt. 8:23-27.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Does the sea of Galilee appear in Old Testament history? What cities were on Galilee? What miracles were done by Christ on the east side of the lake? Why did our Lord go so often to Galilee? What do *you* consider the most precious memory of Galilee?

Truths for our own lives:

1. The power of memory is perhaps the most amazing part of our mental equipment. It is through memory that we are assured of our personal identity. "Through memory we get, as through a window looking into eternal space, a hint of the immortal dimensions of a human soul." Memory serves a very practical purpose in the advancement of human knowledge and achievement. One age builds on the lessons men remember of ages that have gone. Memory, too, has wonderful influence upon our life and character.

The memories of Galilee held by the disciples of our Lord were a blessing and an inspiration to them all through their lives. So they are to be to us as we find and study them. The disciples' memories of Galilee and so ours, were memories (1). of consecration. From boats and nets here He called His disciples. Matt. 4:18-22. And they left their nets, their boats and business and followed Him. This was their consecration—they gave up all and followed Him. The memory of that day, when their Lord called them to a higher service, must have come to them often in after days. This memory speaks to us of the call that Christ gives to us to consecrate ourselves to Him and to His service. And to those who leave all and follow Him it is a blessed memory forever.

2. They had memories of wonderful and precious teachings such as the world had never heard before. By the Sea of Galilee they listened to the sermon on the Mount. Matt. 5. The tenderest and sweetest truths that humanity knows today have come to us from this sermon of our Lord. These truths the disciples heard from the lips of Christ Himself as they sat within sight of the blue waters of Galilee. How helpful they must have been in

the days of their service for Him, when they went among them, teaching the truths of the Kingdom of Christ.

3. They had also memories of their Master's power. His power over the world of nature, as He stilled the tempest, walked on the water, increased a few loaves and fishes sufficiently to feed a multitude, cast out devils and healed the sick. The memories of his power evidenced to them by the Sea of Galilee were most precious memories. They knew through them that the Christ whom they served was Lord of all and could give them, as He said He would, power to serve for Him. These memories of our Lord's power are most precious to us these days when men try to belittle our Master and Lord.

4. It was also by the Sea of Galilee that they had their meeting with their Master after the resurrection. Here the disciples met for their last intimate talk with Christ. Peter is restored and the disciple band brought together. Christ had sent them word to assemble there. The Angel by the empty tomb had repeated the command. There must have been something very important in that meeting. Evidently there, amid familiar scenes, by the lake, He could best teach the lessons He wanted to bring. This was their farewell visit, too, for they left Galilee, when they left it this time, to wander far as heralds of the Cross.

Let us hold in memory these historic things of Christ. They will help us greatly in our Christian living and strengthen us in our service for Him.

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Ninth Week after Trinity. July 24, 1910.

Good Investments: Money

Mal. 3:8-12. Luke 6:38.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

What is the Bible teaching with regard to all giving to the Lord? What parables deal with this question of money? What was the ancient tithe system? Show some results of money invested in the mission work of the Church.

Truths for our own lives:

1. The Bible recognizes all material possessions, and therefore money, as a gift and a blessing from God. We have nothing that we do not owe to God; that is, nothing that we have acquired honestly. "It is God who gives thee power to get wealth." He promises it as the reward of skill, industry and obedience to His law. He impresses upon the people again and again the often forgotten truth that riches come to them through Him. Possessions are a trust or a loan from God and for the best use of them we are held responsible. Men stand in the relation of stewards holding and using God's property, and to Him some day account must be given. This people seem to forget or deny. They act as if it was all theirs to do with exactly as they please and to keep forever. This we know is not so, for we carry nothing with us into the other world, not one cent. We take with us what we are, however, and the use of money helps to make character or to ruin it. We are responsible to God for the best investment of our money.

2. This responsibility is individual and personal. The Bible has emphasized this. "Will a *man* rob God?" "Give and it shall be given unto *you*." "*Every* man shall give as he is able." What a burden would be lifted from our churches and benevolent enterprises if we would translate these words into action: "*Every* man shall give." We think the rich should be the ones to put their money into the Lord's work, they should do the giving. So they should, but not only they—*every one* should have a part. The one talent man is just as much under obligation to make the best use of his money as the five talent man.

3. This is one side of the use of our money for the Lord's work. The responsibility we are under as stewards of God. But there is another. It is a good, safe and satisfying investment. Men and women who have given largely of their means to the Lord, testify that it has brought them some of the highest joys of their life and God has blessed them richly. Our Master said it would be so. "Give and it shall be given unto you; good measure, pressed down and running over." Men are beginning also to appreciate that the result of Christian work is a tangible affair, and that money put into Christian work is money well invested. President Brown, of the New York Central Railroad, said, in a recent speech: "During the recent panic we cut down expenses wherever we could, but not one penny was cut off from the work of the Young Men's Christian Association. We could not afford to give less to that work among our men than we do."

4. One of the much discussed questions in the use of our money for the Lord's work, is that of proportion. How much shall we give to the Lord. Some say, "give until you feel it," but this is not a safe rule, for some rich men feel the giving of a nickel more than some

poor men do a dollar to the Lord's cause. God has introduced a strictly business element here, "Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee." God asks that we measure our giving by His giving to us.

Paul said, "Unto whomsoever much is given, much shall be required." If we once get into our hearts a true appreciation of what God has done and is doing for us, there will no longer be any lack of money for His work.

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Tenth Week after Trinity. July 31, 1910.

Messages from Nature

Psalm 104:13-24.

Topic Reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks:

Give the story of creation. Is there anything in nature that should turn men from God? What relation is there between Nature's laws and God's? What enabled the writer of this Psalm to see God so clearly in nature?

Truths for our own lives:

This 104th Psalm is a hymn to creation. In it the writer spread before us the world of nature in all its beauty and fruitfulness. He bids us note how wonderful are the works of God and how they manifest to us the truth that God is Lord of all. This world of nature lies open before our eyes these days in all its beauty. The earth presents a glorious spectacle and we would be blind indeed if we did not see some of the lessons God has written there for us. The earth is vocal with messages of God and life.

1. It tells us of the power of God. What power there is displayed in making the plants spring forth from the earth, and the trees to bud, and leaf, and bear fruit. Man could not do it. So little is this power man's that he never could even suspect it. It could never have entered his thoughts that out of corruption, strength and beauty could come, or life out of death. Men do wonderful things, we think sometimes, with nature's products, but man cannot make the seed to grow without God's help, nor change the tiniest flower into anything else but that flower. He may modify it, develop it, but life and growth are of God. Nature speaks to us of God's power.

2. It speaks to us also of God's goodness. Nature, in some of its mightiest manifestations, crushes us under a sense of our nothingness and helplessness as it shows the mighty power of God. But it also shows us God's goodness, and that makes us glad. What goodness God displays in the fruitage of the earth, and in the harvest. He gives not only necessary food, but enjoyment as well. He scatters enjoyment in every sphere; for every sense he finds delight. He perfumes the flowers and the fruits with the choicest odors. He spreads forth colors that please the eye. He pours forth harmonies that delight the ear and charm the soul, and woos the senses with balmy breezes. And all this above necessity. He might have made nature plain and dull and yet supplied human need. But in His goodness, He has given abundantly both to necessity and delight, and dull must be the soul that does not praise God for His goodness to the sons of men.

3. Nature has also some valuable lessons for us concerning the soul's life. In the spring time nature clears away the rubbish of the old life that a new life may begin. Here is a lesson of the new life in the soul. The old life of sin must be done with that a new and better life may begin. Old habits, old loves, old sins must be washed away in the waters of penitence that the new life of the soul may spring forth. That spiritual life, once begun, follows in its growth the laws of nature. Nature's growth is spontaneous. You cannot make them appear nor force their growth. Their growth is spontaneous. So with the soul's life. We cannot compel it. It is God's act. Let God work within you to will and to do.

It is mysterious. We go into our gardens and all things are growing, movement and life everywhere, but how is a mystery. So the new life in the soul is a mystery. It is of God. "The wind bloweth where it listeth, but you cannot tell whence it cometh and whither it goeth. So is every one that is born of the spirit." Nature's growth is also upward, as we see it, and so must our lives be, looking toward the face of God.

Let us come these glad summer days, with their lessons of life and God, into a closer touch with Him who gave us this world in which to live.

"The groves were God's first temples. Ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them, ere he framed
The lofty vault, to gather and roll back
The sound of anthems: in the darkling wood,
Amidst the cool and silence, he knelt down,
And offered to the Mightiest, solemn thanks
And supplication."

Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Ninth National Convention

Pittsburgh, October 25th, 26th and 27th, 1910

In accordance with the cordial invitation extended at the Eighth National Convention at Chicago, the Ninth Convention of The Luther League of America will be held in Pittsburgh, Pa. After conferring with the local committee, the Executive Committee has designated October 25, 26, and 27, 1910, as the time for holding the Convention.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Territorial organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials.

CREDENTIALS.

Credential blanks for delegates, whether from a State League, a District League, or a local society, should be secured at once by State, District, and local officers from Rev. C. K. Hunton, Statistical Secretary, Salem, Va. All credentials should be filled out in duplicate, one part being sent to Rev. C. K. Hunton, Statistical Secretary, and the other part retained by the delegate for presentation to the Credential Committee at Pittsburgh. Blank forms for credentials for delegates will be sent upon application to the Statistical Secretary, who will also furnish gratuitously the uniform statistical blanks of The Luther League of America.

GENERAL INFORMATION.

The arrangement of the program is in charge of a sub-committee of the Executive Committee. As soon as possible announcement will be made relative to the program through THE REVIEW.

The LUTHER LEAGUE REVIEW will furnish official information each month in regard to the Convention, and after the Convention will publish a Convention Number containing full reports of the proceedings.

Particulars as to hotels and other local arrangements will be furnished in due season by the local convention committee.

By direction of the Executive Committee,

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

Luther League Review

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Edited by E. F. EILERT
WITH

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I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
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Editorial

The Lutheran Church is regarded as a reading Church. The American people are happily classed as a nation of readers. If we were to visit a great library like that of the British Museum or the Bodleian at Oxford, a deep sense of absolute bewilderment and helplessness would strike the mind as the eye ranges over the vast accumulation of books. We would be impressed with the inability to compass the apparently shoreless seas of information. The great libraries are a wonder, astounding and fascinating through the power of imagination. But if we are staggered by the works of man, how much more must we be overwhelmed when we touch the volume of God. Why do we not take advantage of each golden opportunity? The best minds of the age are declaring that he is not an educated man, a scholar, who is ignorant of the Old and New Testament literature. Literary tastes differ. It is not always possible to enjoy either "Paradise Lost" or "Pilgrim's Progress," written in very entertaining style for hours of serious reflection at home by great minds of the past. There are, however, scores of other religious books entertainingly written, and there are special reasons for giving attention to religious books. A reason is that they develop our religious nature as supporters of the Church. We ought to make our reading such that we should become more familiar with our Church, more zealous to see her advance and assume the position which we think she deserves. We should not only be able to ask, but also to answer intelligently, these questions: "What is the Lutheran Church?" "What are her distinctive doctrines?" "What is her creed?" "Are the creed and doctrines in accordance with my convictions?" If you are not able to answer these questions in a creditable manner, why not read the "Lutheran Manual," "The Way of Salvation," "Elements of Religion," "Lutherans in America," and other helpful Lutheran literature? We wish to instill a greater desire for Lutheran literature so that we may fortify our membership in what our Church teaches, and find intelligent and well informed laymen. This kind of reading will leave us thinking, purify and intensify our feelings, increase our knowledge and arouse our love for all that is good, and also contribute to our helpfulness in the Church. Reading and thinking determine what a man is. Good literature will increase his nature and add to his stature, but when you do read, don't be narrow. Read to a good purpose. Read a great deal, but read to make yourself a larger, stronger and more useful man in your generation and for your Church.

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The Luther League carries on its work as a helpful agency of the Church through three lines of work, namely, the social, the intellectual and the religious. It should be known that along each of these three lines contribu-

tion is made to self-culture, and to self-culture of a right sort. Self-culture is an obligation we owe self and God. Here is an organiation whose aim is to aid youthful Christians in leading lives of loyalty to Christ, and their Church. It remains for each member of the Luther League to accept the privileges offered by this organiaztion, and to receive the high form of self-culture it offers. Learn well the tenets of your Church. Give heed to the explanations offered in its reading course. Give some attention to the discussion of the Topics prepared for your meetings. Each member may delve into the truths set forth, and each one may formulate them intelligently for his own benefit. You will learn and remember the applications you yourself make of the lessons, and you will be abundantly repaid for your toil in personal improvement.

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When Lord Roberts was asked to take charge of the campaign in South Africa, he replied that he was willing provided he was allowed to select his chief of staff and to conduct operations without direction from or control by the home office in England. He felt the necessity of faithful assistance because he knew upon him devolved the responsibility of the war.

If each officer of the Luther League, whether it be local, district or State, could realize that responsibility rests upon him individually, how faithfully he would perform the portion of the duty laid upon him, how much more rapid would be the advance of this great movement in our Church and how much more effective would be the work accomplished everywhere for our Church because of this agency. The lesson of personal, individual responsibility is one that requires good, constant, careful study day by day. This duty is laid upon us all very forcefully, and especially at this convention season of the year.

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A railroad conductor once went with a company of conductors on an excursion to a Southern city. They arrived on Saturday, and an attractive trip had been planned for the next day. In the morning this gentleman was observed to be taking unusual care with his attire. A friend said to him, "Of course, you are going with us on the excursion?" He replied, quietly, "I am going to church, that is my habit on Sundays." This same reply was made to other questioners. Comments began to pass around, and a discussion followed. When our conductor set out for church 150 men accompanied him. Influenced by his quiet example, they had turned from a Sunday excursion to a place of worship. From the times of Peter and John quiet influence has been potent, either for good or for bad. Do we realize how much we influence each other? During this season of vacation, how important it is that our Luther Leaguers should see to it that their influence is thrown into the scale for right. After all it is the individual and his influence upon others around him, that count for so much in this world. Our Luther Leaguers in the quiet way pursued by the conductor can witness for Christ during their summer vacation as effectively as at home.

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"Love thy neighbor as thyself" is the second great Commandment; one that needs to be impressed daily upon each one of us. It may be inconvenient at times, it may be disagreeable at times, but it is the Saviour's command; and think of the blessing which comes from the one who is unselfish and is ready to help his fellow man. George W. Childs, for many years the editor of one of the leading Philadelphia dailies, once said: "I would rather have a number of these poor people, who come to me for help so often, love me than to own the Philadelphia Ledger."

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Recently one of our older divines in a sermon spoke of the Laymen's Missionary Movement as the greatest revival known in his ministry, and impressed upon his auditors the importance of going forward. "But," he

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added emphatically, "an *upward* movement is necessary first before we can go forward, looking to heaven and having our hearts filled with Christ's love before we can accomplish anything great among those who need His Gospel."

—

And that reminds us of a sentence in one of our Lutheran papers recently, "Get up, stay up, pray up, and pay up." We must arouse ourselves from the lethargy into which we have fallen, keep wide awake, ask help of God in perfect confidence, and then do our whole duty, whether it be in service or in giving. This motto is one to keep before us daily and hourly, for then we will go forward individually, and as a Church unitedly press on the work of the Kingdom until the whole earth is conquered for Christ.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The Church of the Epiphany, Manhattan, Rev. Frederick C. Clausen, pastor, has bought the property located on East 128th street, which up to this time had been leased by the congregation; $27,500 was paid for the property.

—Rev. F. H. Knubel returned to active duty in the Church of the Atonement on May 8, after a year's leave of absence. He and Rev. F. V. Christ, who faithfully served the congregation during his absence, will now jointly share responsibilities as pastors of the church.

—At the Lake Mohonk Conference on International Arbitration, held May 18-20, 1910, Dr. Remensnyder, pastor of St. James's Church, was appointed as representative of this city on a committee to urge upon the Churches the importance of co-operation in an effort to quicken Christian sentiment in this country and endeavor to move the next World Peace Conference at The Hague to establish an arbitration court, with power to arbitrate and settle international disputes.

—As a memorial from an unnamed donor, the Wartburg Orphans' Home, at Mt. Vernon, N. Y., will erect a new building to be a home for the care of infants.

Philadelphia.

—The Rev. C. J. Hirzel has just celebrated the twentieth anniversary of his pastorate in St. Pauls congregation. The celebration began on Whitsunday with special music and appropriate services. On Whitmonday there was a reunion of catechumens, while on Tuesday evening there was an informal reception. Rev. Hirzel was the recipient of a number of congratulatory letters, including one from the Philadelphia Pastoral Association. A purse of gold was presented by the congregation. Dr. Ohl, Dr. Ziegenfuss, Rev. Bowers and Dr. Hartman spoke on Tuesday evening. During the twenty years Pastor Hirzel baptized 530, buried 640, married 317, received into membership 1,005 by transfer and confirmation. During his pastorate the present beautiful church building was erected. It is one of the finest churches in that section of Philadelphia.

—Among the benefactions of the late Miss Susanna Billmeyer is one of $400 to St. Michael's Church, Germantown, of which she was a member. Christ Church, Chestnut Hill; the Germantown Orphans' Home and the Ministerium of Pennsylvania also share in her bounty.

Chicago.

—Calvary Church, Rev. J. M. Bramkamp, pastor, laid the cornerstone of its new church building on Whitsunday. The new church is located on one of the best sites in the northwestern section of the city, and will cost $10,000. The first canvass for the gathering of this congregation was made in 1903.

—Holy Trinity Lutheran Church was organized on Chicago Heights on Whitsunday. Twenty-five members constitute the charter list, with a number of accessions probable in the near future. The location is 26 miles from the center of the city, in a manufacturing district.

Pittsburgh.

—Christ Church, Rev. E. A. Trabert, pastor, consecrated its new edifice May 8. Rev. G. H. Trabert, D. D., father of the pastor, preached the sermon.

Milwaukee.

—George Brumder died in this city, May 9. Mr. Brumder was among the best known men of the Lutheran Church in the Central West. He was the publisher of "Die Germania," probably the most widely circulated and highly credited German newspaper in the United States. It is said there is scarcely a German Lutheran farmer in the whole central and northwestern part of the country who does not read this paper.

Madison.

—The Men's Union of the English Lutheran Church gave a banquet in the Woman's Building, Monday evening, May 9, at which Judge Peter F. Grosscup, of Chicago, was guest of honor. There were forty guests present. Judge Grosscup talked on the development of religion from the Egyptian times up to the present day, drawing illustrations from his recent trip to Egypt. Brief speeches were made by Rev. H. R. Gold, Mr. N. P. Haugen, Esq., Dr. J. K. Chorlog and Prof. A. W. Tress

—A church is to be built in this city to be named Seiss Memorial, in honor of the late J. A. Seiss, D. D., LL. D., L. H. D. As Madison is the seat of the great University of Wisconsin, where hundreds of Lutherans are students, the church is greatly needed, and the name of a great preacher and author appropriate.

Jersey City.

—Rev. Frederick Brezinski was installed pastor of St. Trinitatis Church, on May 29.

York.

—Windsor Park Church, Rev. G. A. Livingston, pastor, is about to cancel its mortgage indebtedness.

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Miscellaneous.

—The Lutheran Summer Assembly, to be held at Avon-by-the-Sea, N. J., August 16 to 25, deserves the consideration of all Lutherans as they plan their vacations. The program has been announced. The first period, 9 to 9.30 o'clock each day, will be occupied by "devotional study," conducted by Rev. Charles P. Wiles, Washington, D. C.; from 9.30 to 10.30 there will be a series of lectures, by Prof. M. Coover, D. D., Gettysburg, Pa.; and at 10.30 a series of lectures by Prof. L. A. Wiegle, Ph. D., Northfield, Minn., on "Religion and Education." The only afternoon work will be at 4 o'clock, when Miss Sarah Van Gundy, Washington, D. C., will conduct "Mission Study." The evenings will be given to a series of entertainments and popular lectures, when such men as Prof. Albert T. Clay, Rev. L. B. Wolf, D. D., Rev. Josiah Strong, D. D., and former United States Senator George L. Wellington, will appear.

—Rev. F. A. Kaehler, D. D., of Buffalo, N. Y., addressed the National Missionary Congress in Chicago Friday, May 6, his subject being "The Stewardship of Life."

—Midland College has met the conditions necessary to secure the gift of $15,000 promised by Mr. Carnegie.

—"Lutheran Hymnary," the new English hymnbook of the Norwegian Synod, the United Norwegian Church and Hauge's Synod, has been issued in tentative form. It contains 610 hymns and an order of Morning Service, a new translation of the old Lutheran order of service. A final revision of the hymns will be made when the tunes have been selected. In this connection it is interesting to note that other Lutheran bodies are contemplating revisions of their hymnbooks. The Missouri Synod has appointed a committee, which is revising the German hymnal.

—St. John's Church, Summit, N. J., consecrated its new church edifice May 15. This little city is one of the favorite residence suburbs of New York.

—Rev. Dr. F. L. Sigmund, former president of Carthage College, has been elected by the Board of Publication of the General Synod as business manager of the Publication House, to succeed the late Henry S. Boner.

—The Home of the Good Shepherd, at Allentown, Pa., has paid $1,000 on its debt and hopes to liquidate entirely its indebtedness by next September, when the building will be dedicated.

—Extensive preparations are being made for the fiftieth anniversary of the Swedish Augustana Synod, which will be celebrated at Rock Island in June.

—Mr. J. L. Clark, chairman of the Laymen's Movement in the General Synod, has just made public his purpose to give a hospital to his home city, Ashland, Ohio. When completed and equipped it will cost not less than $40,000.

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—The Rev. Dr. von Bodelschwingh, the head of the great institutions at Bielefeld, in Germany, died at the age of eighty on April 2. He was the son of a Prussian Prime Minister; in youth was the schoolmate of Prince Frederick, afterward Emperor, and was warmly admired by the three Emperors, William, Frederick and William II. He started the institutions at Bielefeld with two deaconesses and four epileptics in a stone farmhouse. He left there a group of beneficent institutions among the most remarkable in the world. The Motherhouse numbers over 1,200 deaconesses; there are 1,800 epileptics, 300 deacons, a theological seminary, a labor colony (at Wilhelmsdorf, near by), etc., making in the aggregate a "colony of mercy," receiving and expending $1,000,000 a year. Emperor William sent to Dr. von Bodelschwingh's funeral his leading chaplain, the Rev. Dr. Dryander, who preached a fitting and eloquent sermon. The great work at Bielefeld will be carried on under the guidance of Dr. von Bodelschwingh's well trained and gifted ministerial sons and some others.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia

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NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

Luther League of America
Statement No. 20

From May 1, 1910, to May 31, 1910.
PER CAPITA TAX.

L. L. of South Dakota	$10.00
L. L. of Church of the Resurrection, Phila., Pa.	6.00
L. L. of St. Stephen's, Brooklyn, N. Y.	5.00
	$21.00
Previously reported	$1,677.98

DUES.

State of South Dakota, 1909-1910	$20.00
L. L. of New Jersey, 1909-1910	20.00
L. L. of Iowa, 1909	10.00
L. L. of Illinois, 1910	10.00
Total receipts	$1,758.98

Respectfully submitted,
C. T. A. ANDERSON, Treasurer.
Chicago, June 1, 1910.

NEW YORK.

New York City District.

—The next meeting of the New York City District League will be the annual outing to the Wartburg Orphan Farm School, at Mt. Vernon, on Saturday afternoon, June 18. Plans are being made to make the trip by special electric cars.

—The Luther League of St. James's Church, Rev. Dr. Remensnyder, pastor, at its annual meeting recently elected the following officers: President, I. Searles Runyon; vice-president, George C. Briner; recording secretary, Miss Emma Langenbahn; corresponding secretary, Miss Meta Peper; treasurer, Miss Mabel Remensnyder. At a special meeting, held one week later, a general plan for next season's work was mapped out. This plan includes a series of meetings for study of the lives of great men in the history of the Church and religious world; a series of literary meetings in which debates shall occur occasionally; a series of social meetings conducted on somewhat novel lines; and the direction of personal work by the young people of the church in philanthropic or "Inner Mission" lines.

Brooklyn District.

—The Luther League of St. John's Church, Richmond Hill, L. I., recently held an open meeting in the church, inviting all the members of the congregation and their friends to attend. Rev. George C. Loos, field missionary, delivered an interesting address on the subject of "Inner Mission Work," and several musical selections were very well rendered by the choir. The meeting was so successful that the League has decided to follow this plan of interesting non-members in Luther League work. Addresses on topics of general interest, delivered by able speakers, will be features of the series of meetings.

Rhinebeck District.

—The Rhinebeck District Luther League held its thirty-third annual convention on Tuesday, May 3, in St. Luke's Church, Valatie, N. Y., Rev. G. C. Whitbeck, pastor loci.

J. M. Reynolds, of Valatie, delivered the address of welcome. Mr. George L. Snyder, of Kingston, president of the League, responded.

Three papers were read during the afternoon on "Our Young People's Societies and Inner Missions," Rev. Paul Koller, Hudson; "Christian Education," Rev. Christian Krahmer, Hudson; "Our Young People's Societies and Missions," Rev. H. E. Snyder, Kingston. Five minute papers on "How One Problem of Our Young People's Work Was Solved" were read as follows: In Kingston, Albert Arnold; in Woodstock, Rev. Carl H. Yettru; in Hudson, Miss Lillian Decker; in Chatham, Miss Amelia Hoch.

The invitation of St. John's Church, of Hudson, to hold the convention of 1911 there, was accepted by a unanimous vote.

The officers elected are: President, George L. Snyder, Kingston; vice-presidents, William Mattes, Jr., Saugerties, Miss Mamie Reese, Ellenville; recording secretary, Miss Ora C. Cudney, Hudson; corresponding secretary, Miss Frances Cole, West Camp; treasurer, Norman P. Bain, Hudson.

At the evening session Mr. E. Aug. Miller, of Philadelphia, Pa., spoke on "The Laymen's Missionary Movement."

NEW JERSEY

—Mr. Louis Van Gilluwe, president of the Luther League of New Jersey, and his wife, celebrated their fortieth wedding anniversary on May 26.

PENNSYLVANIA

Philadelphia District.

—The Luther League of Philadelphia has issued a District Bulletin, which it is proposed to publish monthly, the aim being to acquaint the Leagues with the local work.

—The Luther League of St. Stephen's Church, Rev. L. W. Kretschmann, pastor, has only $10 yet to pay of its pledge of $100 toward the fund for the erection of Luther League Hall, Muhlenberg College. Under the auspices of the League, the church choir gave a cantata May 25, for the benefit of the Lutheran Orphanage at Germantown. Many of the League members are also members of the choir.

Lancaster District.

—The Central Luther League is planning to have as grand a rally as they can, at a delightful summer resort, Mt. Gretna, on the afternoon of Thursday, July 14.

Berks County.

—The sixty-seventh quarterly convention of the Luther League of Berks County will be held in St. Luke's Church, Shoemakersville, Rev. D. G. Gerberich, pastor, on July 8.

Upper Lehigh Valley—Northeastern District.

—The second joint convention of the Upper Lehigh and the Northeastern districts of the Luther League of Pennsylvania was held in

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Wilkesbarre, May 12, the guest of the Leagues of St. John's and Christ churches, the Revs. H. D. Ulrich and W. J. Nelson, pastors. Fifteen organizations in the Northeastern and twenty-two in the Upper Lehigh District were represented, making a total of 93 delegates and pastors and 75 visitors present. Three sessions were held in the two churches, the morning and evening sessions in St. John's, and the afternoon session in Christ Church. After a felicitous welcome by the pastor of St. John's Church, and responses by the two presidents, Mr. C. A. Breithaupt, of the Upper Lehigh, and Mr. P. W. Banker, of the Northeastern District, the Rev. J. O. Schlenker, of Hazleton, presented in a forcible and inspiring manner the subject: "The Luther League in the King's Business." Introducing his subject with an appealing reference to the Master's conception of His first duty and greatest privilege to be about His Father's business, and a pertinent comparison of the honor of serving under such peerless leaders as Napoleon, Gustavus Adolphus, Washington and Lincoln, and under the Great Leader, the speaker defined the King's business as the establishment of a kingdom, not mutable as the empires of the world, but the everlasting kingdom, whose foundations were laid on the day of Pentecost and whose structure would be completed at the second coming of the King. Answering the question, Who shall engage in the King's business? the Apostles Paul, Stephen, Barnabas, Timothy, Huss, Wycliffe, Savonarola, Luther, Melanchthon, Spener, Francke, Harms, Muhlenberg, Ziegenbalg, Pleutschau, Schwartz, Hans Egede, Krauth, Passavant, Mann, Seiss, were cited as the noble company who were to be a source of inspiration to the Luther Leaguers in the high calling of working, praying and paying for the King's business. This engaging in the King's business was not that of the spare time, not the perfunctory prayer, not the pennies that so many would be subjects render as service to their King. The magnitude of the task and the glory of the reward called for whole hearted effort and for thorough consecration of goods, time and talent.

The special features of the separate sessions were for the Upper Lehigh the resolution to provide the finances for the education of a candidate for the ministry, and for the Northeastern District an appropriation for the work of the Slav Mission Board. The Rev. J. O Schlenker and Mr. C. A. Breithaupt, for the Upper Lehigh, and the Rev. W. J. Nelson and Mr. P. W. Banker, for the Northeastern District, were elected as delegates to the coming National and State conventions.

The papers presented at the joint session of the afternoon, held in Christ Church, evince the most careful preparation and elicited spirited and edifying discussions. The subjects were: "The Luther League as a Religious Force, (a) At the Christian Fireside, (b) In the Congregation, (c) In the Community"; "The Luther League as an Aid to the Pastor."

The speakers of the evening session were the Rev. J. C. Seegers, D. D., of Easton, and Mr.

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1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

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E. Aug. Miller, of Philadelphia. The press committee regrets that it has not the opportunity to present verbatim the masterful, scholarly, sound and practical addresses delivered by these well known and capable men. Mr. Miller's subject was: "An Aggressive Laity in a Progressive Church." In a pithy, direct and forceful way he defined both terms of his subject. Using the relegation to the scrap heap of the old 97, the engine that made the record breaking run with fire apparatus from Bloomingdale to the Chicago fire, as an illustration, he asserted that the principle of steam as a motive power was the same, whether in the boiler of the 97 or the latest model for the Twentieth Century Limited. The difference was in the application of the principle. The Church that stood firmly and squarely on the faith once delivered to the saints, but that was keen eyed and alert to every phase of modern life, and saw the right mode of application of the immutable principles of that faith, was truly the progressive Church.

Dr. Seegers, in discussing "Modern Isms and the Lutheran Faith," contended that vagaries of the faith and life of the Church, like fashions, revolved in cycles. Pantheism was the same, whether expressed in the Supreme Unity of Brahma, the universal substance of Spinoza, or the allness of God of Mrs. Eddy. Four isms manifested themselves markedly in modern times: A sentimental romanticism, an anti-creedalism, liberalism and intellectualism, against which the Lutheran faith had to oppose evangelical realism, confessionalism, positivism and a truly Christian education.

At the close of the evening session an informal reception and social hour was held in the Sunday school room, where the general sentiment was expressed that the convention had been one of the most helpful in the history of the two districts.

Pittsburgh District.

—One of the best attended and most interesting meetings the Pittsburgh District Luther League ever held was its thirty-sixth convention, held in First Church, Pittsburgh, Rev. G. J. Gongaware, pastor, on Tuesday, May 10, when over three hundred delegates and visitors registered.

The pastor loci, instead of delivering the regular address of welcome, sounded the keynote of the convention, "The Young People of the Church at Work," in very fitting words, after which the convention proper opened, with President Charles W. Fuhr in the chair.

The Chairman of the National Convention Executive Committee reported the outline for the national convention. According to the report, this convention will be inspiring and helpful, and no pains will be spared by either the national committees or the Pittsburgh Central, which is entertaining the coming convention, to make it the best ever held. And all who will attend will be amply repaid.

After election of delegates to the State and national conventions, which resulted as follows, the adjournment took place:

To State convention, to be held at Myersdale, October 22 and 24, Rev. K. J. Wilharm, Rev. F. C. Longaker, Mr. John Ralhouse, Miss Sarah Deitz and Mr. Harry J. Gehring.

To national convention, to be held in Pittsburgh, October 25 to 27, Rev. E. A. Trabert, Rev. Wm. R. Guss and Mr. C. W. Herman Hess.

Another interesting feature of the convention was the special session by the Juniors, at 2 p. m., in the Sunday school room, they using the League's service and hymnal. Chairman Rudolph Schulz presiding. Six papers by the Juniors were presented: "Clean Hands," by Paul J. Trout; "The Story of Ruth," by Alma E. Dierker; "Our League—Its Work and Methods," by Miss Marion Kline; "Lenten Services for Juniors," by Ralph Reichold; "What Our Boys Are Doing," by Reuben Peterson; "Our Girls in Rajamundry," by Miss Grace Bauer.

A solo by Miss Ida Mayer, and a talk on "How I Teach My Juniors," by Miss Lelia D. Rankin, superintendent Junior League, St. John's, Homestead, closed their session.

The rally, held at 8 p. m., was a rare treat to the audience when, after the opening vesper service, by Rev. J. J. Myers, of Verona, the Rev. Leander S. Keyser, D. D., of Canal Dover, Ohio, delivered an interesting address in his pleasing manner on "The Present Day Use of Our Lutheran Heritage."

The Rally Hymn was then sung, and after the closing services a general greeting took place. The fall convention of the District League will meet in Grace Church, North Side, Pittsburgh.

Two topics for discussion then followed: "How to Enthuse the Young Men," by Robbin B. Wolf, Esq., and "The President—His Opportunities and Responsibilities," by Mr. H. T. Myers, of Pittsburgh.

The statistical secretary's report shows that the District League numbers 66 societies, 14 of them Junior societies, with a membership of 2,819, or an increase of 235 over last year. The total amount of offerings during the year was $2,924.93. The largest League in the district is the Luther League of Christ Church, Pittsburgh, with a membership of 116.

The financial condition of the District League is excellent, according to the report of the treasurer, Mr. C. W. Herman Hess.

Two series of meetings were held under the direction of the extension committee during the past few months, also a number of rallies, the latter of which the convention resolved to continue. The first series were on "Lenten Observances"; the second, "The League's Opportunity and Its Work."

Three interesting topics were presented at the afternoon session and very ably discussed. "How to Increase the Attendance at Our Devotional Meetings," by Miss Emma C. Schemp, Pittsburgh; "The Work of the Pastor in the League," by Rev. F. C. Longaker, of Zelienople; "The Relation of the Local to the Central," by Mr. C. W. Herman Hess, of New Castle.

Three new societies united with the District League.

OHIO

—The Ohio State Luther League will meet in fifteenth annual convention in Toledo, Ohio, in the large, new and centrally located St. Matthew's English Lutheran Church, Batavia and Putnam streets, the Rev. G. A. Bierdeman, D. D., pastor. The time by standing resolution is the Wednesday and Thursday nearest Augsburg Day, which will be June 22 and 23. It is hoped to make this the largest and most successful convention of the State. The program has been arranged around the central theme, "The Lutheran Church a Present Day Church." This will give occasion to present some of the most vital subjects, and the most prominent and able speakers of the Church have been selected to appear before the convention.

The Leagues of the Toledo District are making splendid arrangements to receive and entertain all delegates and visitors, and every League in the State should be represented. A number of Leagues have made application to be received at this convention, and it is hoped that many more will send delegates with application to Toledo.

Let every League elect its delegates and send names of delegates and visitors as early as possible to the president of the District League of Toledo, Mr. M. S. Moist, 939 Norwood avenue, Toledo, Ohio. The success of the Toledo convention will depend on the individual Leagues as well as on the local Leagues of Toledo. Let every District League do the same. Each local League is entitled to two delegates and each District League to five delegates.

—The Luther League of St. John's Church, East Liverpool, is progressing nicely and is very helpful to the congregation. It maintains a library of about 200 volumes, including some of the best Lutheran literature, which is liberally read by young and old. The offerings made at its Sunday evening services are given to the cause of Church Extension, and contributions to the fund for the purchase of a plot of land adjoining the present church property are made regularly. Social meetings are held at the homes of the members. The officers are: President, S. Luther Gilbert; vice-president, Henry Horst; secretary, Miss Anna Werner; treasurer, Miss Lida Burlingame.

INDIANA

—The Indiana State Luther League Convention will be held at Whitestown, Ind., June 27, 28, 29.

IOWA

Eastern District.

—The ninth annual convention of the Iowa Central Luther League assembled at St. Luke's Church, Rev. J. P. Skovgard, pastor, Waterloo, Ia., April 26, 27 and 28, 1910.

The local pastor extended to all visitors and delegates a cordial welcome.

The chosen motto of the convention was: "The harvest truly is plenteous, but the laborers are few." "Go ye also into the vineyard." This thought was brought to the convention very forcibly by Rev. Martin, of Iowa City, in the opening address.

At the close of the first session an informal reception was given by the local League.

Following the half hour's devotional services, and a short business session, a very excellent paper on "The Luther League as the Pastor's Assistant," was read at the second session.

Wednesday afternoon, after the opening devotional exercises, an address on "The Luther League as a School of Preparation," was delivered by Rev. Skovgard, in which some very important points regarding the work the Luther League should do as a "school of preparation" were discussed.

The address of Wednesday evening was on the subject "The Bible as the Handbook of Christian Workers," by Rev. Simonson, of St. Paul, Minn.

He emphasized that to be strong Christian workers the word of God must abide within the heart. The Bible should be read systematically, that besides Bible blessing one may also gain Bible knowledge. It should be read daily, that one may daily be refreshed. With this daily reading prayer should be accompanied and there would be a sure and blessed growth.

The different committees reported. All reports were quite encouraging. Delegates were chosen to represent the Central Luther League at the different conventions to be held at Eagle Grove and Pittsburgh.

An excellent paper on "The Progress of the Luther League Work," by Magnus Johnson, was read.

The fifth session was given over to the rendering of a model Luther League meeting.

The last session began with a vesper service. The address of the evening was delivered by Rev. Hitchcock, of Dubuque, on "The Singleness of Aim."

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The June Juniors

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The Calendar for June:

June 5.—Second Sunday after Trinity.

June 12.—Third Sunday after Trinity.

June 19.—Fourth Sunday after Trinity.

June 25.—Day of the Augsburg Confession of 1530.

June 26.—Fifth Sunday after Trinity.

Notes.—The second half of the Church year has but few festal Sundays. The first half is called the half-year of our Lord, and the Bible readings (lessons) for each day are suited to the events of His wonderful life. The lessons of the second half-year ("of the Church") are devoted to impressing the various duties which the Church owes to our Lord and His kingdom. Exactly 380 years ago, on June 25, there was read the great confession of those who, like Luther, keep the Holy Bible as the one great book of the Lord's teaching. As the Pope at Rome had declared Luther no longer a Romanist and the Emperor had taken away all his rights as a citizen and made him an outlaw, Philip Melanchthon, Luther's brave and noble friend, wrote the "Augsburg Confession," as it was called, because it was presented and read in German to the Emperor Charles the Fifth, at a great meeting in the city of Augsburg.

Interesting Dates.—For the month we offer the following days and events:

June 2, 1694, the noble orphan-house at Halle was opened by August Hermann Francke (he died June 8, 1727).

June 5, Justus Jonas, a great reformer, was born in 1493.

June 11, the day kept in memory of Barnabas, the missionary with St. Paul.

June 13, the marriage of Luther and Katharine von Bora.

June 14, Flag Day—George Washington, Robert Morris and George Ross were a committee to suggest a flag for the United Colonies. They entrusted to "Betsy" Ross on Arch street, Philadelphia, the making of their flag.

June 15, 1215, King John of England gave great privileges to his people in the article known as the Magna Charta.

June 17, 1775, the Battle of Bunker (Breed's) Hill.

June 18, 1815, the Battle of Waterloo.

June 20, 1530, the diet, or meeting, at Augsburg began at which on June 25 the Lutheran Confession was read.

June 24, 1519, Luther held a discussion at Leipsic with John Eck—The day of St. John, the forerunner of Christ.

June 26, 1526, the first Diet at Speyer, giving certain privileges to the Lutheran party.

June 29, the day that reminds us of the Apostles, Peter and Paul.

THE dissected verse of the May REVIEW is But be ye doers of the word and not hearers only, deceiving yourselves. James 1:22.

Answers to Queries of May.—Gospels and Epistles. The Revelation of St. John is the last book in the Bible because much of its promise is yet unfulfilled. St. Paul, who wrote fourteen epistles.

A Dissected Verse for June.—"But-be-good,-not - overcome - with - evil;-of-evil-overcome." Who can arrange these words in their proper order and give the reference?

Queries.—Who was August Hermann Francke? Who was John Sebastian Bach? Who was Paul Gerhart? Who was Henry Melchior Muhlenberg? Why do we love the Augsburg Confession?

Daily Bible Readings

Monday, June 20.—Daniel 1:3-21.
Tuesday, June 21.—Proverbs 2:1-15.
Wednesday, June 22.—Proverbs 3:13-26.
Thursday, June 23.—Proverbs 4:1-13.
Friday, June 24.—Proverbs 8:1-21.
Saturday, June 25.—Proverbs 9:1-12.
Sunday, June 26.—Prov. 1:1-10, 20-23.
Monday, June 27.—Psalm 85:1-13.
Tuesday, June 28.—Deut. 28:1-14.
Wednesday, June 29.—Lam. 5:1-22.
Thursday, June 30.—I Kings 9:1-9.
Friday, July 1.—Deut. 26:1-11.
Saturday, July 2.—Psalm 147:12-20.
Sunday, July 3.—Deut. 32:7; Psalm 126.
Monday, July 4.—Colossians 4:2-6.
Tuesday, July 5.—John 9:1-12.
Wednesday, July 6.—John 12:35-50.
Thursday, July 7.—Rom. 13:1-14.
Friday, July 8.—II Cor. 6:1-10.
Saturday, July 9.—Gal. 6:1-10.
Sunday, July 10.—Ephesians 5:1-16.
Monday, July 11.—Luke 5:1-11.
Tuesday, July 12.—Matt. 4:18-25.
Wednesday, July 13.—Matt. 14:22-34.
Thursday, July 14.—Mark 4:35-41.
Friday, July 15.—Luke 8:22-39.
Saturday, July 16.—John 21:1-11.
Sunday, July 17.—Matt. 8:23-27.
Monday, July 18.—Eccles. 5:9-20.
Tuesday, July 19.—Matt. 6:19-34.
Wednesday, July 20.—Matt. 13:3-23.
Thursday, July 21.—Matt. 19:16-29.
Friday, July 22.—I Tim. 6:4-19.
Saturday, July 23.—I John 3:16-24.
Sunday, July 24.—Mal. 3:8-12; Luke 6:38.
Monday, July 25.—Deut. 30:1-20.
Tuesday, July 26.—Josh. 1:1-18.
Wednesday, July 27.—Gen. 22:1-19.
Thursday, July 28.—Gal. 3:1-29.
Friday, July 29.—Eph. 3:1-21.
Saturday, July 30.—I John 5:1-21.
Sunday, July 31.—James 2:17-26.